

The American Friend

Old Series
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New Series
Vol. XVI. No. 5

In the Wood of Perplexity

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ON THE HORIZON OF THE CHRISTIAN CHURCH

BUILDING DELEGATIONS FOR CONVENTION

After nearly four years of waiting those interested can now say the Tenth Convention of the World's Sunday School Association will be held in Los Angeles, California, this year. The date is July 11-18. There will be a two-days' Conference of Officials on July 9-10 which will especially interest those who are leaders in the work of Christian Religious Education in all lands. Reports of increasing interest in the Convention keep coming continually to the office of the World's Sunday School Association, 216 Metropolitan Tower, New York City, indicating that enrollment is proceeding in the various units of that organization, for each National Sunday School Association is a unit of the World's Association. The largest foreign delegation will probably come from the Orient and will sail on the "Tenyo Maru" arriving at San Francisco, July 6th. Arrangements may be made for this steamer to proceed to Los Angeles after a stay at San Francisco. The Korean and Japanese delegates will use this ship and possibly the Chinese also. Plans are under way to show every possible courtesy to these delegates by numerous cities that will be reached en route.

THE COUNTRY LIFE MOVEMENT STUDIED

The tenth anniversary of the organization of the American Country Life Association was observed during 1927 and there will be during 1928 at least one celebration of the twentieth anniversary of the Roosevelt Country Life Commission. These times of anniversaries have also been times of self-criticism and stock taking. One of the most important critical statements was a paper by E. C. Lindeman read at the tenth National Country Life Conference. There is a feeling among some of the professional men and women that they have tended to be too rural, that they have had a rather blind or naive faith in things rural because they were rural, and that the country life movement has been based upon some false premises or at least wishful thinking in regard to the superiority

of rural life and the necessity of preserving it. This minority feel that since so many of the forces changing rural communities and influencing agriculture are not rural at all, it is time for the leaders of the country life movement to secure new resources and equipment in order to cope with the existing situation. The use of the term "rural sociology" is a case in point. It is felt that there is no such thing as "rural sociology" though, of course, there is a sociology of rural life. It is also felt that the "rural sociologists" have been too much concerned about the purely local forces and that the time has now come for them to know urban sociology too and to become internationalists.

MISREPRESENTATION OF JAPAN'S ATTITUDE

A dispatch sent out some weeks ago by the International News Service, and printed in several of Mr. Hearst's newspapers, alleged that the Japanese Ambassador in Washington had sent word to the Federal Council of the Churches that the Japanese Government does not look with favor upon any agitation seeking to create sentiment in this country for modification of the existing restrictions against immigration from Japan. Inquiry at the Japanese Embassy has brought the following information: "This Embassy has always followed with appreciation the efforts made by the Federal Council of Churches for the promotion of international justice and goodwill, and, as you know, it has in no instance interfered with its activities. In any event, neither this Embassy nor the Japanese Consulate General in New York has ever advised the Federal Council along the lines referred to in the quotation from the *Washington Times*." This disposes effectually of a false allegation and illustrates the danger of accepting at face value statements which show an unsympathetic attitude toward other nations or toward organizations devoted to international friendship.

PROBLEM OF EDUCATING FARM CHILDREN

The trend toward consolidation of one-teacher schools continues at about the rate which has been apparent for five or six years, according to the statistics announced during the past year by the rural education division of the federal Bureau of Education. How to give an education to children living on farms, comparable to that of other groups, is an emerging issue that appears to be getting more public attention. It is known that farm families have large numbers of children, compared with urban families, that the people living on farms make up one-fourth of the population, and that they have only ten per cent of the national income. The problem then becomes one of how to distribute the resources of the nation available for education in such a way as to assure equality of opportunity for the under-privileged children on farms. Thus far, the main progress has been made through "equalization funds" created by states, whereby the cities and other wealthier school districts to help pay for the education of farm children. This idea is spreading rapidly.

SUNDAY SCHOOL CONFERENCE IN JERUSALEM

In the city where children cried out in joy as Jesus approached the temple, a Sunday School conference was held recently under the auspices of the Bible Lands' Sunday School Union, which operates in both Syria and Palestine. Following a devotional message the aims and activities of the Union were stated by Rev. George H. Scherer, the General Secretary, who came from his headquarters at Beirut. During the afternoon special attention was given to a discussion of methods for "The Training of Teachers." A class demonstration was conducted by one of the Jerusalem workers. Out of this general conference arose the decision for a joint rally of all the Sunday-schools of Jerusalem on World's Sunday School Day.

What the Books Show

In nine months Friends have given \$56,053.98 for foreign missions.

This leaves \$48,795.04 to be raised by March 31, 1928.

If every pastor, superintendent, Five Years Meeting delegate, missionary leader and member will put his shoulder to the wheel and push hard, the whole United Budget will be raised.

The only way to keep the Foreign Board out of debt is to raise the Budget.

AMERICAN FRIENDS BOARD OF FOREIGN MISSIONS

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Richmond, Indiana

THE AMERICAN FRIEND

AUTHORIZED BY THE FIVE YEARS MEETING OF FRIENDS IN AMERICA

WALTER C. WOODWARD, Editor

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EDITORIAL

Measuring Sticks from the Service Clubs

SOME evenings ago at an anniversary dinner of a local Service Club we listened to an interpretation of the ideals and purposes for which this and similar clubs stand. Referring, sympathetically enough, to the church, fraternal organizations, etc., the speaker declared that the Service Club takes the best elements of these and combines them for making its distinctive contribution to the community life. So far as the reference to the church was concerned, we silently challenged his statement, which nevertheless has led us to a few interesting comparisons. We are not unmindful of the limitations of the popular Service Clubs of the "hail fellow, well met" atmosphere, but the fact must be recognized that they are filling a conscious need among men and are often accomplishing very definite results toward community betterment. Without conceding to these clubs the credit for an essential spiritual contribution which only the church can make, we feel none the less that we who claim the deeper loyalty might well emulate the Service Clubs in several respects.

There is among the latter a morale, an *esprit de corps*, which is distinctive and heartening. Those belonging take pride in their membership which they cherish as a privilege. This fundamental feeling of appreciation expresses itself in many ways. There is a general understanding of the principles and purposes of the club and a ready acceptance of the obligations imposed as well as of privileges conferred. Responsibility for carrying on the club's activities, which are many and varied, is not shouldered off onto a few faithful workers, but is assumed by all. These activities are carried on with an enthusiasm that is contagious—an enthusiasm that gives life to the club and makes itself felt in the community. Club meetings are well attended, not only because non-attendance and lack of interest bring forfeiture of membership but because a member who must be absent feels that he has lost something worth while. Committee service is welcomed for the opportunities of comradeship thus offered as well as for the service which may be performed. There is an earnestness, a zeal in good works that carries worthy enterprises through with dispatch and conviction. There is an alertness, too, for new openings for service that tends to keep the club out of ruts and gives a refreshing sense of anticipation and lure of untried ways. Close association on the part of men of altogether different background and opinion, promotes the spirit of tolerance and mutual appreciation. Differences are largely forgotten in the larger interest of the common loyalty. On the whole there is a sincere and a robust fellowship which is the basis of

the club's life and which creates the atmosphere of a going concern.

We are not listing these Service Club characteristics to the disparagement of the church. We are merely pointing them out as helpful measuring sticks. The degree to which we are approximating them in our church life determines very largely our spiritual effectiveness in our respective communities.

Where Cross the Crowded Ways of Life

HOW would you picture religion? A quiet pool? A pastoral scene? An aged couple at their evening devotions? Something apart from the rush and turmoil of life, appealing to the ascetic that seems to dwell in every man? All such interpretations have their value, but they reveal only one phase of religion; and perhaps not the most important phase, for religion is infinitely more than a retreat.

Better such a picture as this: a busy corner of our city streets with the tide of commerce rushing to and fro,—and, made visible as by magician's touch upon painter's brush,—those finer ideals of life that often flourish where only realism seems to dominate. This is religion.

Where cross the crowded ways of life,
Where sound the cries of race and clan,
Above the noise of selfish strife,
We hear Thy voice, O Son of Man.

Jesus in His vivid figure of the brooding hen does not proclaim a run-away-and-hide religion. His nation had been crushed and oppressed. They were feverishly seeking, some in one way and some in another, to obtain freedom and security. Jesus taught a way of life,—something more than a way, a controlling principle,—a "mind" the Bible calls it, that He believed would save them from disaster. It was revolutionary then—it is revolutionary today: humility, patience, the slower method of reason and teaching, respect for personality, unselfishness, service, sacrifice, love, confidence in the fatherhood of God and the brotherhood of men,—these, and not political conniving or violence would, He contended, bring the hovering wing of peace. Without these, the house would be "desolate." And all these function "where cross the crowded ways of life." It is the presence of a measure of this "mind" that makes life's crowded ways tolerable. Its increase will bring about the better day.

We sing: "Take time to be holy." We do need time off for spiritual culture, but holiness is not for off times alone. We need the ritual of co-operation. We need to attend "divine service" in the office and the shop.

Blücher, viewing London from the tower of St. Paul's, was heard to mutter, "What a place for pillage!" A thought that naturally came to the old soldier from his training and experience. What would the greedy speculator say? or the corrupt politician? or any who seek to exploit their fellow men?

The spirit of materialism looks out on the crowded ways of life as a place for pillage. Jesus, representing

those ideals which are slowly but surely prevailing, and standing forth for a host of good men and women who value most of all the spiritual qualities of life, who seek the supreme happiness of their fellow men, overlooks Minneapolis as He did Jerusalem of old, and says: "How oft would I gather you as a hen doth gather her chickens."

—ELLISON R. PURDY in *Minneapolis Journal*.

Youth in the Wood of Perplexity

A Morality Play in One Act

BY ANNA EVES

Time: Any day when life is in a tangle.

Setting: The wood.

Characters:

Fairies: Joy, Happiness, Fun, Success, Love, Laughter, etc.
Experience, a teacher of some note.

Youth, a student.

Gnomes: Care, Worry, Envy, and Petty Criticism.

Various Selves of Peculiar: Reticence, Ambition, Humor, Originality, and Creative Genius.

The curtain rises on a group of dancing figures of fairy appearance, dressed in gay, flowing robes. They circle about a quiet figure sitting meditatively on a stump near the center of the stage. He remains obscure until Youth appears, walking sorrowfully, and abstractedly. He wears a college cap and gown, and carries a note-book. At his side are the gnome-like figures of Care, Worry, Envy, and Petty Criticism. They get in Youth's way; he frequently stumbles over them; they pinch and pull and otherwise distress Youth. When he catches sight of the alluring group of fairies, Joy, Happiness, Fun, Success, Love, Laughter, he tries to run forward to catch them; the gnomes impede his progress more effectively than ever; Youth stumbles over Envy and falls just as his fingers are touching one of the fairies. They, with a laugh and a shriek of merriment and alarm combined, make their escape, revealing clearly now, the figure of Experience. He rises, looking at Youth inquiringly, as the lad rights himself and twitches himself free from the annoying gnomes. Experience is an old teacher, dressed in the robes of a medieval scholar. Youth draws himself up imposingly and speaks with a tone of authority as well as of annoyance.

YOUTH: Be gone, Care and Worry! Be gone, Envy and Petty Criticism! I command you; be gone! (The gnomes withdraw a little distance, and throw themselves down on the ground.) My wise friend, (addressing Experience) I come seeking Happiness and Success, Love and Laughter, Gaiety and Fun, and as always, they have fled when I approach them. From a distance they charm me and convince me of their reality, but as I come near, they laugh and run away from me. Can you tell me what is the matter? I will pay you well for your counsel.

EXPERIENCE: The truths I would teach you, I willingly give without fee, but you must devote life itself to make them yours.

YOUTH: Reveal the truth to me, wise teacher. I will do my best to learn. Life is a disappointment. My friends are commonplace and unworthy. Joys vanish at my approach to visit those less worthy than I. Nothing is constant save these gnomes who attend my every move. (They stir as if to resume their attendance.) Lie down, I say. Be quiet.

EXPERIENCE: By your garb I judge that you are a student. What are you studying? Can you not learn to interpret life through the subjects that you are pursuing?

YOUTH: Oh, I dare say I learn some things; but they do not seem to have anything to do with life. There's Math, for example. What can one learn from that? It's all theory, problems, and equations. Nothing that really helps. Given X and Y, to find Z.

EXPERIENCE: Are you so sure? Look at the equation, for instance. Perhaps you have not learned to state life's equations. It is no simple matter. And given X and Y, to find Z. Try that method with some of life's problems. (Slowly and impressively)

Given Youth and Health, find Success.

Given Friends and Opportunity, find Service.

Given Doubt and Disappointment, find Wisdom.

Given Perplexity and Responsibility, find Character.

YOUTH: And Happiness? How shall I find Happiness?

EXPERIENCE: That is not the problem. Happiness comes with solving the problem. You will see.

YOUTH: I see very little yet. Wise teacher, I learn slowly.

EXPERIENCE: You study foreign language, I suppose?

YOUTH: Yes; but it does not reveal life's secrets to me. At best, it is mere translation.

EXPERIENCE: Have you not learned that by this "mere translation," as you call it, we may learn to read the souls of those who write or speak, not only in strange languages, but in our own as well? Often, we must repeat the words of another until we can translate their meaning to our own hearts. When you learn to understand what is said or written, you have gained great wisdom.

YOUTH: But the people about me have no great wisdom to offer. They are very commonplace. They cannot appreciate my serious purpose, nor my successful achievement. Recognition goes to those who deserve it least.

EXPERIENCE: That is often true. From my laboratory, I have two priceless pieces of equipment that I can give you only if you wish with all your heart to learn the secrets of life.

YOUTH: I do, great teacher! Pray give me them. I have not yet learned what life should be.

EXPERIENCE: (From his pouch, Experience draws a large magnifying glass and a slender curved knife like a surgeon's.) Here they are, but they are of no value if you do not know how to use them. Is it not true that you rather pride yourself on finding the flaws in those about you, and in talking glibly of the errors in their performance, by this means hoping to show your own superiority? It is much easier than to do something genuine yourself.

YOUTH: But must I be blind to error? Must I praise without qualification? Must I pretend things are right when they are not?

EXPERIENCE: By no means, but remember that it is more important to find the value than to find the flaw. To do it you need both these gifts to use together. (Handing Youth the knife.) This knife is Discrimination, with the keen edge of which you can separate the true from the false, the trivial from the significant. Use it like a scholar. But you need also this gift. (Hands him the glass.) This is Perception. With this glass, you can see beneath the surface of things. Only by its use do we find friends worth

the having. It can show you the struggle and heroism in the apparently commonplace person, the glory in unsuspected realms of life. Use it like an artist. But these instruments must be tested by use. Call before us one of your friends.

YOUTH: Let us try Peculiar. I should like to see if he can conceal anything as remarkable as you suggest.

EXPERIENCE: (Clapping his hands) Very well! We shall see. (A small group approaches, with a central individual stately and towering, surrounded very closely, as presidents by their body guard, by four others, all expressionless and impassive. They pause in front of Experience and Youth. A rope binds them together.)

EXPERIENCE: Take the knife and loosen the rope which binds this unique personality. Let us see what Discrimination and Perception will reveal. (Youth cuts the rope, separating the group, who now stand out distinctly, showing more life. He then scrutinizes each carefully through the glass, growing enthusiastic, then excited.)

YOUTH: This awkward, unattractive fellow is Reticence. He is about all I have seen of this whole personality. But look at the others! Ambition—he is a fine fellow. And Humor—how quaint! Here is Originality. Only see how attractive he is! Why, here is Creative Genius himself. My friend is a remarkable personality—one I never understood or appreciated. (All the while that Youth is regarding the different members of this personality, the better ones are apparently growing or expanding, and showing more expression. Reticence, however, seems rather overcome, and sits down holding his head.)

YOUTH: Only look, wise teacher! Reticence no longer dominates my friend Peculiar. Ambition, Humor, Originality, and Creative Genius really seem to be growing as I look at them with Perception.

EXPERIENCE: They do, in truth. Whenever you regard your friend with sympathetic understanding, you help him to grow. Did you not complain that no one understood or appreciated you? (During the words of Experience, the various selves of Peculiar talk with animation to each other, gesticulating interestedly. Reticence leaves the fallen log where he has been sitting, and crawls down beside it, where he stretches out limply. With a wave of the hand Experience dismisses the group, and they go off in conversation, leaving Reticence behind.)

EXPERIENCE: Perhaps you can now understand this bit of wisdom if I teach it to you.

YOUTH: Try me! What is it?

EXPERIENCE: It has two parts, and this is the first: (Youth rushes for his note-book, which he has laid on the stump to receive the gifts.) To use your discrimination chiefly to point out the flaws in your friends, and the errors in your friends' performance is the way of the little soul. (Youth writes in his note-book.) The second is this: to use your discrimination to find the genuine merit in your friend, and the bit of wisdom or beauty in his performance is the way of the great soul, and this ability to perceive the best in your friend helps to liberate his best. (Youth writes, then closes his note-book.)

YOUTH: I thank you, Experience. I am eager to use my discrimination and perception on all my friends—and on my tasks as well—and on my pleasures! Perhaps some need to be cut out with the knife, and others seen through this glass. Who knows what I may discover? (Youth pauses and looks about cautiously.) What has become of the troublesome gnomes? Oh, there they are, sound asleep under the tree. Let us take care not to wake them.

(From the left, the joys enter with a happy rush, and as the curtain falls, they smilingly encircle Youth and Experience in their sprightly dance.)

Richmond, Indiana.

A man that is young in years may be old in hours, if he has lost no time; but that happeneth rarely. Generally, youth is like the first cogitations, not so wise as the second; for there is a youth in thought as well as in ages; and yet the invention of young men is more lively than that of old, and imaginations stream into their minds better and, as it were, more divinely.—BACON.

Eager to Return to China

BY HENRY T. HODGKIN

(Extract from address at Foreign Missions Conference
Atlantic City, N. J.)

THE missionary group is coming more and more to recognize the right of Chinese Christians with national aspirations to protest against the Western methods of approaching China. Increasingly the missionaries are eager to take the risks involved in adjusting procedure and institutions to meet the demands of Chinese Christians and Chinese Nationals, and we, as church people, must appreciate and approve this attitude of the missionaries. They are anxious to get back to their posts of service, but they are eager also to conserve those gains which have come by Chinese assuming places of responsibility—a responsibility which is giving the church in China a new lease of life.

When we speak of the church in China we must realize that it is not fully organized, that it is not united, not yet economically sure of its own mind, and has still much thinking to do in Christian fundamentals; in other words it is still immature. But the church is Chinese in character and the tremendous strength that comes to it from that fact must be recognized. It is based on fundamental Christian experience. It is intensely nationalistic; some of its tendencies on that account are perhaps dangerous, but if we think of the nationalism of our own churches during wartime we need not throw stones at the Chinese church. It feels also that important moral questions are involved in the struggle of China for political and economic freedom, and it has set itself to solve those problems. It is awakening to a social consciousness that augurs well for the future of China: it is thinking and teaching regarding opium, industrialism, social changes, especially regarding the problems of family life.

The Chinese church and Chinese Christians are eager for a continued stream of missionaries from America and from Europe, if they can have a voice in the kind of missionaries and in the training of those missionaries. We ought to be willing to concede this voice to the Chinese,—the right to select the kind of men and women who are to come to their churches and schools, the attitudes of mind these men and women are to have toward China, the training they are to have before leaving for foreign service, the relationship they are to have to the Chinese Church.

Then the Chinese are eager to experiment with their Christianity and we ought to be willing; to concede their right to do so. They do not want to be bound by our traditions, by our denominationalism; they want to experiment towards new forms of service and organization and union. They have the spirit of adventure and we should welcome and foster that spirit. The spirit of God is moving in the church of China and we ought to be willing to let it go ahead in making its experiments without referring their actions back to boards and societies in America and Europe for approval.

The missionary is realizing more and more that he is often handicapped rather than helped by the special privileges given him in treaties. He realizes that it is contrary to the ideas he ought to have in going to China and giving his life to the Chinese. He realizes, and the church at home should realize, that there is a difference between the business man and the missionary, and their relation to the problems of the revision of treaties and extra-territoriality. They have opinions on these matters, but realize that they must be content to go slowly in their solution.

The gravest danger in China is that so few people are willing or able to face the facts. We must in the future send out more and more missionaries who are mature masters in their fields of specialized knowledge. China especially needs help in facing its economic problems. New economic ideas are sweeping China off her feet. Specific help in solving specific economic problems, such as Nanking University is giving in its agricultural school is the great need of the country. A mere redistribution of the wealth of China would still leave China miserably poor.

Have Faith in Nicaragua!

Good Will Mission Makes Report

We have received the following report from the headquarters of the Fellowship of Reconciliation. It will be doubly interesting to our readers inasmuch as three members of the Mission are Friends, two of whom, at least, need no introduction. Robert Jones, son of Sylvester and May Jones, served as interpreter.

Members of the Mission of Good Will sent to Central America last November by The American Friends Service Committee and the Fellowship of Reconciliation returned to New York January 24 and reported that they had attempted to initiate mediation between General Sandino of Nicaragua and the authorities of the United States but that the American authorities had not permitted them to make a direct approach in person to General Sandino. Those composing the Mission were Prof. Elbert Russell of Duke University, North Carolina, Miss Carolena M. Wood, Rev. John Nevin Sayre, a Secretary of the Fellowship of Reconciliation, and Robert Jones of Chicago. The headquarters of the Fellowship of Reconciliation is at 383 Bible House, New York City and the American Friends Service Committee is at 20 South 12th Street, Philadelphia, Pa. A statement given out by members of the Mission said:

"We went to Managua and had repeated interviews with Dr. Dana Munroe, American Chargé D'Affairs, and with Colonel Mason Gulick, commanding the marines. We urged that a strong attempt should be made to reach a peaceful settlement with General Sandino before the Pan-American Congress assembled in Havana. We offered to go to him ourselves as messengers from our peace organizations, and friendly people in America, and to see if some basis of negotiations could not be begun between him and the American authorities. His father was willing to take us to the vicinity of his stronghold and we had letters of introduction to General Sandino from his brother and from the Nicaraguan Federation of Labor. But we could not persuade the American authorities to let us attempt this mission.

"However, after various delays, Mr. Jones and Mr. Sayre were allowed to penetrate as far as San Rafael del Norte, 170 miles north of Managua, but three days journey on horseback this side of where Sandino's headquarters were supposed to be. At San Rafael they were able to have a conversation with the wife of General Sandino and to put into her hands their letters of introduction, with a letter of their own, stating the purpose of their mission and asking if General Sandino would be willing to confer with them. This was on December 27th, three days before the clash between his soldiers and the marines near Quilali which resulted in the death of six Americans and an unknown number of Nicaraguans. Mrs.

Sandino said it would require six days to get an answer back to San Rafael but she agreed to forward the letters to her husband immediately by a trusted messenger.

"Mr. Jones and Mr. Sayre waited ten days for an answer, and it was only after they had left that a press dispatch from Managua brought word that General Sandino had declined to meet them. We suppose that the advance of the American marines into the Sandino territory and the consequent fighting made a favorable answer almost impossible. Also where relations have been strained and blood spilt it is not often that they can be mended by so impersonal a thing as a letter from persons unknown and unseen. We shall always regret that the representatives of our country, on this occasion, could not have seen their way clear to withholding military operations, at least for a little, and to giving us, or some others, a real chance of trying conciliation with Sandino.

"It has been reported that Sandino is just a bandit, the enemy of law and order. Not having seen him, we will not undertake to say, but we know this—that he is fighting on Nicaraguan soil against the soldiers of a power which is a foreign power in Nicaragua. And we have met numbers of Nicaraguans who feel that his motives are patriotic and that exactions of food and supplies for his soldiers are the usual thing in war and what the Nicaraguan generals, conservative as well as liberal, have been doing straight along. They do not consider this banditry.

"If the United States wishes to have relations of true friendship and trust with the countries of Latin America, it seems to us of the first importance that the bombing of Sandino and his followers should be stopped and that a generous peace and amnesty should be made. For many Latin Americans

SONG OF THE FREED

BY EDITH LOMBARD SQUIRES

Out of the house of bondage,
Out of the halls of night,
Jehovah has led us onward,
Has covered our wing'd flight.

He has taken, has taken their first-born,
For they would not let us go,
And their hand lay heavy upon us,
As the mountain-peaks with snow.

He has given us back our freedom,
Our first-born saved by blood;
While behind us the tears of Egypt
Flow on like the Nile in flood.

He has led us through darkened desert,
Through wandering, sin-scorched days;
And the land of our longing lies near us—
O give praise to Jehovah, give praise!

Richmond, Indiana.

Sandino and Nicaragua have now become symbols—symbols of American imperialism and of ruthless, steamroller methods exercised by a strong nation upon the weak. No matter how conscious we may be of our own rectitude nor how many Nicaraguan politicians may invite us to intervene, the fact remains that United States intervention in Nicaragua throughout the past year has been, and continues to be, an act where we play the big boss, refuse all offers of arbitration, conciliation or joint responsibility with any other nation, and acknowledge no accountability to anyone except ourselves for what we do in a country that is not our own. We are judge, jury and executioner and official news reporter, all in one.

"In our two months visit to the five republics of Central America the remark that Latin Americans made to us more frequently than any other remark was: 'We believe and like the people of the United States, but the acts of your government—sometimes varied to *imperialism of Wall Street*—are sowing hate and heaping up misunderstanding, suspicion and future trouble.' This remark reiterated again and again, might well lead the American people to investigate and review just what our government has done in the last 25 years in the area around the Caribbean.

"Lindbergh was welcomed with joy, but he was not connected with Wall Street and only loosely with the government; he came as the hero who had hopped from New York to Paris. He brought the hope of commercial aviation, a quick means of communication across the mountain fastnesses that have for so long divided and isolated the inhabitants of the Central American isthmus.

"Popular education is an outstanding need in many of the countries where we have been. If some foundation or competent body would undertake to establish schools for teachers where an educational technique could be worked out suited to the native needs and capacities of children and adults in the various countries it would be an intervention from North America welcomed with open arms.

"The Rockefeller Foundation has done great work cooperating with the Central American governments in combating hook worm and malaria and in raising the general standard of health. Will someone now make an investment in friendship through education?

"In conclusion we wish to stress our faith in the people of Central America. We met most competent individuals, some of whom had come from unpromising surroundings. The country of Costa Rica was so progressive that we felt it to be the Denmark of Central America. And what Costa Rica has done without foreign intervention, we believe the others can do also. The United States can greatly help as a friend provided it will not try to dominate but will patiently try to understand, and will cooperate with full respect for the sensibilities and dignity of our Latin American neighbors."

Light on Complex Situation

Powers Hapgood Speaks on Coal Strike

The fact that the American Friends Service Committee is considering giving relief to the families of miners in the soft coal fields of Pennsylvania, and that the Social Order Committee is about to publish a report on the coal industry calling attention to some of the facts that lie behind the present chaos and distress, gave a special interest to the meeting held in the Arch Street Meeting House at Philadelphia on the evening of January 16.

To those who were not present it is hard to convey the impression Powers Hapgood made on the group. Slightly built, clean cut, and quiet, this young Harvard graduate, who has worked in the coal mines of five countries, and is now a laborer for a Lithuanian miner in an anthracite colliery near Wilkesbarre, described very simply present conditions in one of our basic industries,—the industry that provides most of the power that turns the wheels of our complex, industrial civilization. It was not a cheerful story; and, although, or perhaps because, he seemed entirely unconscious of himself and of the fact that his life is an unusual one, the thought of him, so like our own sons and brothers, spending nine hours a day underground, and liable to be caught at any moment in one of those fatal mine accidents, added a certain poignancy to our realization of the whole situation.

Powers Hapgood's father, William P. Hapgood, President of the Columbia Conserve Company of Indianapolis, is already well known for the unique experiment his company is making in democratic control of industry. His son has thrown in his lot with the miners. He knows what it is to dig coal in a 2½ foot seam, day after day, working on his knees. It is no new experience for him to go down a shaft and walk underground for two, three, and five miles, before reaching the particular bed of coal to be worked. He has worked in both union and non-union mines and knows the tremendous need there is for a mutually satisfactory arrangement between the operators and the miners.

"Any discussion of the coal situation today," said Powers Hapgood, "must concern itself with the strike"—the strike that began last April. At that time the Jacksonville agreement, which went into effect April first, 1924, fixing wage rates for the union fields terminated. The operators refused to sign the agreement again. They claimed there would have to be a substantial reduction in wages to enable them to compete with the non-union fields. The Union refused to accept any reduction. The strike has therefore been on for ten months. In some mines it has been on much longer. The Pittsburgh Coal Company, for instance, repudiated the Jacksonville agree-

ment 2½ years ago, and many men in their mines have been out on strike ever since.

Powers Hapgood brought out very emphatically the point that this strike is far more serious than just the question of wages. It represents a struggle for the preservation of the United Mine Workers—it is for the life of the Union itself.

In West Virginia and in some sections of the bituminous fields in Pennsylvania and Ohio the mines are non-union. Powers Hapgood has worked in these mines and compared conditions with the Union mines. He learned for instance, that the non-union mines pay nothing for "dead work"—the work of setting the timbers, laying tracks, etc. A man could work day after day at this and not receive a cent in payment. He was paid only for the coal he mined. If he protested he was usually fired. Once fired it was impossible for him to get another job in any of the mines belonging to that company. Very probably the miner and his family would be living in a company house and have an account with the company store. Eviction from the house would immediately follow his discharge. A miner facing all this would rarely protest against no wages for dead work. In the union mines all dead work is paid by the hour.

Another thing that happens in the non-union mines is that frequently the cars filled by the miners are underweighed. Miners are paid for the long tons of coal mined. In some non-union mines, later organized through the efforts of Powers Hapgood and others, the cars were weighed out at an average of 3600 lbs. After organization with the union operating these same cars averaged 4400 lbs. Miners lose money constantly on these cars in non-union mines. In many cases the operators dislike this practice, admitting the dishonesty of it. But they say—"We are forced to do it. Other mines constantly do it. Competition forces us to do it too."

Here is one of the sore spots of the soft coal industry. Competition among the operators—non-union mines undercutting the union mines and forcing the latter to attempt to lower wages in order to meet the non-union prices. A reduction of wages however, on the part of the union mines is no solution. Right now the non-union mines are working on the 1917 wage scale. If the union mines accept a reduction it will be followed by a corresponding reduction in the scale of the non-union mines. This would be followed by further reductions in the union mines. The scale of living for the miners would drop more and more.

At present there is great distress among the families of the striking miners. Powers Hapgood described the shed-like

barracks that the people are living in. Many families have been evicted from the company houses. There is not enough food and clothing. But in spite of all the hardships there is no thought of discontinuing the strike. Miners have organized their own relief and are doing all they can to raise money and to secure clothing. In Central Pennsylvania the Miners Relief is granting \$3.00 a week to a family. In the Pittsburgh district the families are granted a little more.

The questions that were asked Powers Hapgood brought out some interesting discussion. For one thing, the leaders say that there are too many miners, but the miners themselves, said Powers Hapgood, say that there are too many mines. Some of these mines are idle half of the time, but as long as they are open at all the unemployed worker will seek a job in them. If the poorer mines were closed and the better mines were run on a six hour shift with a five day week, unemployment could be cut down and economies effected.

The anthracite mines are becoming more and more mechanized. Machines are doing the work of six and twelve men. This throws many men out of employment.

It was suggested that by accepting a reduction in wages—then another and another—that finally conditions would be brought about in both union and non-union fields which would make it comparatively easy to unionize the whole industry. Powers Hapgood agreed that in the course of five or ten years that would very certainly result. But inasmuch as the unions are at present fighting for their very existence he did not feel that such a program could be started now.

We warned you it was not cheerful—this picture of a huge industry, on which our industrial life depends, disorganized, sick—suffering from the enormous waste that comes from closed mines, unemployment, strikes, bitter competition, and lack of vision on the part of management and the leaders of the United Mine Workers of America. Groups in the industry are fighting instead of cooperating, the non-union operators underselling the union operators and stealing their markets, using questionable and often lawless measures to prevent their employees from being organized, the union miners striking to maintain their standard of living and the Union that won it for them, the union operators trying to break the Union in order that they may the better compete with the non-union fields. When will these groups get together to plan and work for the good of the industry as a whole that it may the better serve the good of all including themselves?

Is there anything that we can do about it? As individuals? As Friends? Powers Hapgood emphasized the good it did when one outside and disinterested person like Eliza M. Cope went to the coal fields, even if the relief carried was small. It helps the miners to believe in disinterestedness.

They are impressed with the fact that here is a person who has no selfish ends to serve, who is not tied up with either side in the controversy, but who cares enough from a human point of view to make some effort to understand and to help. Have we a duty as Friends to prove ourselves friends to those who too often regard the public as hostile or indifferent to their well-being,—the public that depends largely for its comforts and necessities on the coal which they mine? When women and children are suffering from cold and hunger right here in Pennsylvania, is it our duty to do what we can to relieve them?

There is one other question we must ask ourselves. Have we, or have we not, the duty to be intelligent on this subject, to help to create interest in it that the force of public opinion may hasten action to remove the cause of the present waste and distress? Edward T. Devine, a member of the U. S. Coal Commission and author of an enlightening book called "Coal," speaking of the solution of the problem, has this to say: "As yet the public plays a very insignificant part; but it has a major part to play. Our greatest obligation—yours and mine—is to build up a healthy public opinion on the problems of coal economics. We have a moral obligation to be informed as to facts and to be able to guess right when divergent courses are open." Where can we get these facts? The Research Department of the Federal Council of Churches has recently published a report on the bituminous coal industry. The Social Order Committee of Philadelphia Yearly Meeting (Arch Street) is about to publish a report giving the facts and calling attention to some of the recommendations of the U. S. Coal Commission. Most of us live in blissful ignorance of these recommendations as they have had scant publicity. Letters to our Friends' papers in regard to these recommendations or other phases of the subject would stimulate discussion and might clarify our thinking. Perhaps someone interested in the management end of the industry will write explaining the situation as he sees it. We need all the light we can get.

M. E. J.

MEN OF MUNCIE MEETING

A banquet of food and spiritual manna was held at Muncie, Indiana, in the Friends Memorial Church on January 17. It was for men only and seventy-five came to be strengthened in spirit and to honor the name of Jesus, the man of great worth. The men were invited by Joseph A. Goddard who wished that their thoughts might always be upward and centered on Christ the true Friend. The banquet was served by good Quaker cooks, who cook from experience and not from books and this caused the hunger to mend. While all the food was fast disappearing the Bible School orchestra their hearts were cheering as only good players may, and

when all had strengthened their bodies with food, the pastor arose and asked what good they had derived, day by day, from the help of the church of Jehovah who helps with the staff and corrects with the rod those weak or wrong in the race. Then many men told of the strength they derive as daily they pray and daily they strive—and radiance shone from each face. The meeting was helpful and made all feel that each with the other would hereafter deal as he would be dealt by. The days will come, will pause and will go, but the men of Muncie Meeting will know that God is ever nigh.

CRITICISM OF MISSIONS DUE TO IGNORANCE

(Extract from address at Foreign Missions Conference, Atlantic City)

Criticism of foreign missions is based largely upon the ignorance of those who give voice to such criticism, according to William Boyd, advertising manager of the Curtis Publications, Philadelphia. Mr. Boyd recently spent eight months visiting the mission stations of Europe and of India in the interests of the Methodist Episcopal Board of Foreign Missions.

"Many globe trotters try to find the worse phases of the social life of the countries they visit," says Mr. Boyd, "and do not seek or see the benefits that missionaries have contributed to those lands. Then, after spending their days playing bridge and their nights in dancing, they return to say they saw nothing of missionary results."

"I believe that every dollar invested in foreign missions has produced greater returns than any dollar invested in any human enterprise. There is no incompetency in the carrying on of mission work or in the management of its funds; and there is not so much wasteful competition in the work as is to be found everywhere in business."

"The first task in increasing missionary interest in the churches is to stir the men to cooperate or compete with the women of the church in mission work. Why should there not be a man's foreign mission society in every local church as there is a branch of the Women's Foreign Missionary Society. They should have a slogan, 'As much for the world as for ourselves.' The reason for depleted treasuries is that the men are not under the foreign mission burden—they are not given anything to do."

Speaking of Hinduism as he saw it in his travels in India, Mr. Boyd says that he considers it "one of the vilest systems of religion that this world has ever seen. It has absolutely nothing in common with Christianity; it has no moral purity, no spiritual idealism, no truthfulness, no honesty. It is not a system of religion—it is a system of economics that has as its purpose to keep other classes in slavery and degradation."

JAMES AND JESSIE BRUFF

James Berry Bruff passed into the heavenly home on his 74th birthday, May 29, 1927, at his home in Atlantic, Iowa. He was the oldest son of Joseph Bruff of Damascus, Ohio, and received his education mostly in that State, graduating from Mt. Union College in 1876. He took his Master's Degree in 1880, and graduating from the law school in Iowa City in 1881, he began the practice of law in Atlantic, Iowa. Here, with his wife, Jessie Hannah Cartland, he reared his family and served his generation, being a successful man in the true meaning of the word. His clients resorted to him for help because he was noted for wise counsel, for keeping people out of court, for peaceful methods, and in this capacity he had a wide practice. Temperance workers sought his help which he fearlessly gave even when his life and property were threatened, calmly going on with his work of putting the saloons out of Atlantic.

The Congregational Church of Atlantic always found in him a ready helper, and Dr. Hill, the longtime pastor of that church, counted on him as a strong supporter, but he lived and died a member of the Society of Friends. Penn College has reason for remembering him, not only as the one time president of the Board of Trustees, but in other ways and activities. He, with his wife, served Iowa Yearly Meeting in the capacity of superintendent of White's Institute four years, greatly upbuilding this work and in their sacrificial devotion leaving a lasting imprint upon young lives. There were many others whose lives were enriched by the loving helpfulness of these two, helped on to noble manhood and womanhood—work so quietly and without ostentation that but few were aware of its accomplishment. To know them was to love them. Their home life was beautiful, especially the daily morning worship when the Bible was read and a season of silent waiting was observed in great reverence.

Jessie H. Bruff, his wife, followed him to the "Great Beyond" about four months later, September 12, 1927. She was the daughter of Stephen Cartland, a minister and member of New England Yearly Meeting. She was graduated from Friends Boarding School, Providence, R. I., being valedictorian in class of 1876, and for a time was a teacher at Earlham College and at West Branch, Iowa, High School.

Their children are Joseph C. Bruff of Atlantic, Iowa; Anna R. Fletcher, Torren, Mexico; Beulah Hinshaw, Alta, Iowa; Prof. J. Russell Bruff of Junior College, Santa Ana, Calif.; and Dr. William Bruff of Whittier, Calif. In the death of these two Friends, whose lives beautifully exemplified the spirit of Jesus, the cause of Christ in their home city has met with a great loss, but their works do follow them.

Discuss Conference Questions

The Cause and Cure of War

On the closing day of the Washington "Conference on the Cause and Cure of War," a group of eleven Quaker women sat about a luncheon table at the Allies' Inn, discussing the leading Conference questions, which had been so ably presented the past four days. And because of the Quaker passion for sharing the good things along the way with those we love, we voted to communicate to you our "telavision" report.

Setting: The Hall of Nations in which a temporary platform had been located between two massive flagdraped pillars.

Personnel: Nine national women's organizations numbering six hundred delegates, grouped in as close proximity to the platform as possible while visitors, varying from three to six hundred, encircled the delegate phalanx.

Scenes: Provoking thought presentations from the platform, under the spirited direction of Mrs. Carrie Chapman Catt, the youthful, four-score aged leader.

Of most vital interest among the scenes were the platform forums, when the first forum group, consisting of men representing the World Peace Foundation, the Carnegie Institute for International Peace, the Forum, Princeton University and Smith College, took their places on the platform, it was announced that the reason for importing this masculine forum into a women's conference was because "Men are intellectual, blessed with the power of Thought while women are merely intelligent, endowed with the ability to use knowledge and to pass on information."

No delegate during the forum periods was allowed to interrupt by questions or acclamations. Thus, the delegate body was indeed a silent Quaker meeting—Yet listening to a most scholarly discussion. The members of the forum seemingly oblivious to the conference group, in an intensely keen and enlightening way discussed with each other: Can war be abolished? If so, how? Can it be abolished by substitutes? Cannot treaties and sanctions develop the sense of security? What acceptable definitions could be given for "National honor," "vital interest," "domestic concerns," "legitimate defense," "aggressor nation?"

The second forum consisted of the Director of the Institute of International Education, the Director of the Committee on Cooperation in Latin America, and representatives of Columbia, Johns Hopkins, and Penn Universities. Using as a basis the recent foreign policy of the United States toward certain Caribbean countries, Mexico and China—"To protect life and property of citizens, To protect our own national interests, To protect humanitarian interests," these men discussed the above motives, Standards of Right and Wrong,

Force. Better plans for the protection of life and property in foreign lands.

The chairman's summary report of the forums served as a basis for the afternoon general conference findings as to a possible program for the abolition of war and for our future foreign policy.

Other sessions were given over, some to advocates of the war policy and some to advocates of the peace policy. Among these speakers were the secretary of war, an admiral representing the Secretary of the Navy, the Assistant Secretary of State, the Chief of the Disarmament Section of the Secretariat of the League of Nations, the chairman of the Foreign Policy Association, representatives from Yenching University, China and from both Yale and Columbia, such Publicists as Brailsford of London, England and Tsurumi of Japan, and our own leaders, Mrs. Carrie Chapman Catt, Mrs. Henry Peabody, and Dr. Anna Garlin Spencer.

May we give you just a passing glimpse of the truths they portrayed for us? "The new slogan—The way to maintain peace is to prepare for peace." "War as an institution can be abolished." "National armies should become an international police force." "We shall fail to have world peace so long as we keep a war system in the back of our heads." "The United States is internationally adolescent." "Peace is a situation in which everybody loves everybody else." "Adequate defense? What are you going to defend? Native soil? Investments in other countries? The foreign policy we wish to pursue?" "We are running counter to the tendency of the age." "It is a funny situation—shaking hands with one hand and shooting with the other." "No great nation has the right to settle its own international disputes."

Over twenty Quaker women, representing the Y. W. C. A., W. C. T. U., Home and Foreign Missions, and the National League of Women Voters, were in attendance at the Conference; and when, more than once, the Friends were alluded to as leaders in the Peace movement, we wished all Quakerdom might just then have been listening in.

In conclusion may we pass on to you the searching question given to the Conference group? "How much moral courage have you?" "Are you ready to unite with others to compose an obstacle big enough to stop the avalanche of the next war?" "If men possess heroism enough to die for war, why should you not possess heroism enough to live and give for peace?"

THE LUNCHEON GROUP

Maria Scattergood, Philadelphia, Pa.

Clara I. Cox, High Point, N. C.

Martha Bell, Milton, N. Y.

Estella Hempstead, Wilmington, Ohio.

Sarah Mendenhall, Georgetown, Ill.

Letitia M. Conard, Grinnell, Iowa.

Pauline Holme, Baltimore, Md.

Margaret T. Carey, Baltimore, Md.

Sina M. Stanton, Bethesda, Md.

Elizabeth Wilson, Lincoln, Va.

Violet C. Kenworthy, Washington, D. C.

SOWING FRIENDSHIP

Copy of Letter to A. F. S. C.

Managua, Nicaragua, C. A.

Dec. 21st, 1927.

Dear Wilbur Thomas:

"Cast thy bread upon the waters and thou shalt find it *after many days*," is so true of farming that it would seem as if we could more easily apply it to spiritual things; but we always want to find it right after meeting or at least for the statistics at the end of *this year*. And so it is with a Mission to Central America. We are sowing friendship as best we can by word and by sympathy through these little republics which have so much doubt and anxiety in their hearts toward the United States. They seem to hear us gladly. Many say "You are the first people who have ever come to us who did not want to get something away from us." The newspapers publish long columns, often on the front page, about the "Mission of brotherhood." The labor groups drink in eagerly what we have to suggest that may lift from their shoulders the heavy burden of fighting. At our U. S. legations they listen and wish that pacifists would stay at home. Yesterday the Colonel of Marines listened with surprised understanding to our plea to be allowed to pass his lines to talk to the "bandit" Sandino and to have a chance to show that pacifists could be brave as well as Marines. Although he refused and painted pictures of our four heads on high poles, there was seed sown.

And so, as we sow, we wonder what the harvest will be. It is sometimes hot and dusty. It is always deeply interesting. Everyone's skin has a lovely shade of brown of infinite variety but their smiles show that blessed unity of our wonderful human race. And so, we go sowing as best we may the good seed of the love you have given us to scatter and wait—sometimes like little impatient children who want to dig things up—to find it after many days.

Thy friend,

CAROLINA M. WOOD.

We know, that many Friends will be anxious to hear our friends tell of their experiences in Nicaragua. Arrangements for meetings can be made by writing to the American Friends Service Committee. Elbert Russell, of course, is taking up his duties again at Duke University in North Carolina so it will be rather difficult to make arrangements for him unless we know quite well in advance of any proposed meetings.

CORRESPONDENCE AND COMMENT

These columns are open to expression of opinion on the part of readers so far as it seems to come within the range of the general welfare of our body and is expressed in a co-operative constructive spirit. Obviously, sentiments expressed by contributors herein, or otherwise in the paper for that matter, cannot be held to reflect those of The American Friend.

FROM GENEVA TO BERLIN

(Continued from last week)

Berlin is a city not easily forgotten. Unter den Linden is an attractive avenue, very broad, having a wide promenade along its center, bordered by shade trees, and with ample streets upon either side; at its west end is the famous old Brandenburger Tor, the central gateway through which none but the Kaiser might pass. The avenue continues through the Tiergarten though by another name. Berlin is a city of monuments, all of which have historic value; we mention especially the 32 which are placed along the Seiges Allee at regular intervals, 16 upon either side. These monuments, erected under the recent Kaiser's rule, represent his ancestors, Brandenburg and Prussian sovereigns, dating back to the 11th century.

On Armistice Day, (not observed in Germany), Lelah and I visited both the Royal Palace and the Zeughaus, or Arsenal, in the heart of Berlin. This Palace was the winter residence of the Kaiser, having about 700 spacious rooms, gorgeously decorated. The Royal Chambers cannot be entered until one has stepped into large felt slippers, when he slides from room to room, led by the guide. All the ceilings are artistically and beautifully designed and are in keeping with the walls, some of which are marble, some in heavy padded silk like that of the furniture, other in gold, real gold. Some in silver, and so on. One wonders what the "many mansions" in the "Father's house" are like.

The Zeughaus, begun in 1694, contains war relics and souvenirs from all countries, almost, and covering a period of several centuries. There are all kinds of thinkable and non-thinkable war implements in the way of guns, swords, spears, cannons, bows and arrows, shields, helmets, coats of mail for both men and horses, all these four and five centuries old and down to the world war. Shells of all varieties, even the Big Bertha shell, Chinese cannons and flags taken in the Boxer war, air planes, two of which were German planes used in the Great War, one bringing down 40 and the other 80 enemy planes. The Hall of Glory, with its great paintings of royalty and battles and victories of centuries gone by, holds one's attention.

But I must hasten; should one write even in brief detail of all the sojourner sees in and about Berlin, I suppose THE AMERICAN FRIEND in one issue at least, would not be ample to contain it; hence I must only mention the University of Berlin, the Staats Bibliothek, the Cathedral the Botanischen Gartens, with one section given to specimens from the U. S. A. Rocky Mountains, the

Zoological Garten, with its wonder animals, fowls and fishes from the everywhere, the King's Hunting Grounds with castle, the Reichstagsgebäude where sits the German Parliament, and many other points of interest. And Potsdam! How shall one write of this "the King's playground," with its great parks, the Neue Palais, built by Frederick the Great, and used by the recent Kaiser as his summer palace, elaborate in all its appointments, with its marble, solid silver and solid gold finishings. The *Shell Room* is magnificent and marvelous. It is very large, while all the walls and the entire ceiling are covered over with various kinds of sea-shells, large and small, and precious stones, as Jasper, sapphire, onyx, and others, all most artistically arranged and beautifully set; several fountains along the walls are also covered with dainty shells and stones.

The *Antique Temple* stands not far distant, in which lies the body of the late Kaiserine, Empress Augusta Victoria, in a white marble casket, with beautiful statuary nearby and hundreds of fresh, floral tributes almost covering the floor and hanging upon the walls, all tied with ribbons of red, gold and black. Again, Potsdam has its Orangerie Palace, with its many terraces, its tower, its Raphael Hall, with other attractions. There is the San-Souci Palace erected in 1744-47. Frederick the Great enjoyed this Palace more than any other; his library and furniture are still there. Voltaire's chamber and study one also sees, for he lived with Frederick for three years. After a three months stay in Berlin, one does not cease writing because of nothing to say, but simply because one just can't tell it all.

PART II

THE QUAKER CENTER IN BERLIN

As in the Geneva Center, so in Berlin THE AMERICAN FRIEND greeted us warmly. We feel a real kinship with it and one has the consciousness of a strong home tie upon meeting it in a foreign land.

The Meeting and Office Rooms of the Center are spacious and comfortable and a bit imposing. The work carried on requires the services of six persons. Upon the large table in the library one finds daily papers and several magazines of splendid reading, both religious and otherwise, while a collection of 500 volumes fills the shelves; a good beginning, we think. A circulating library is maintained, also literature printed in German for free distribution.

Four different Student Groups meet at the Center each week: i.e., the Musical Group, the Polish Group, the French Study Group and the English Debating Club of Quaker students. Several other Groups also meet

here, some of which are the War Resisters, the Peace Kastell and a group for the study of church questions.

The International Secretariat is composed of Gilbert L. MacMaster, American Representative of Friends World Service Committee, Bertha Bracey, English and Gertrude Pincus, German representatives. Gilbert MacMaster is without doubt the man for the hour, in the place which he fills. His twenty years experience as a business man in an important German city before the War, during which time he made annual business trips into Belgium, Poland, Russia, Austria and other states, gave him a wide knowledge which is an important asset in his present position. His gracious, sympathetic heart wins for him a multitude of friends, while his keen insight saves him from the impostor. He has become widely known, too, as director in the great work of Child-Feeding. The Secretariat meets every week to consider the work in its varied aspects. The minutes of June 7th reveal the following:

"We are glad to record that Gilbert L. MacMaster has been presented by the Deutsche Gesellschaft für Kinderheilkunde with a parchment scroll recording deep appreciation of his devoted services in Germany on behalf of the children of the country during the last seven years. This service brought fine international cooperation."

Gilbert MacMaster was able to buy supplies for a certain Russian hospital at a time of great suffering and when every other avenue was closed, and this is only one of many such instances. The Secretariat minutes show the report of a Lecture Tour in Scandinavia, an Interracial Section, report of War and Social Order Committee, as considering among other topics, the following: "What is the Function of the Society of Friends as a Christian Group with Regards to Industry and Organized Society?" There are also a Committee on French and German Relations, a Foreign Literature Board, Publicity Committee, a Peace Section and others. A Friends publishing house is also maintained. Reports are received, too, from the Paris Center, the Vienna and Geneva Centers, the Good Will Center in Poland, the Young People's Group of Nurnberg and others.

Letters by Bertha Bracey to Mothers and Educationists were recently sent out with good results. The Secretariat received letters from the Young Friends Conference held last summer at Oskaloosa, Iowa. A letter from Elizabeth Marsh of the Young Friends Activities Board of the Five Years Meeting was copied and sent to Young Friends in Germany, France, Norway, Denmark, Austria, and Poland.

The regular Meetings of the Berlin Friends are held each Sabbath morning and Thursday evening. The vocal service is in German. These Friends have an organized Monthly Meeting and are a part of the German Yearly Meeting. The German Friends are very sincere. I was present at a Monthly

Meeting session when the State of Society was considered with much feeling and dignity. German Friends seek the leading of the Spirit, and desire to find the solution of their problems upon their own initiative as necessity indicates and way opens. There is a local Fellowship of Reconciliation, other groups also, doing good work.

U. S. A. THANKSGIVING DAY was spent in the sunny home of Gilbert MacMaster and wife. We had all been invited there three weeks previously and we enjoyed not only Christian fellowship but a good old-fashioned American turkey dinner besides.

The Servant Problem has perceptibly changed since the war; before the war, a house-maid of all-work received about 20 marks per month or less than \$5.00 besides a tiny bare room and board. Now she gets 40 marks, or less than \$10.00 and her hours are long. The laboring people in Germany are "coming up," so we were often told. Many families, who in pre-war times kept several servants are now reducing the number, and in some cases doing without. The tragedy of war is evident upon every hand. One family in whose home we stayed for a short time suffered the loss of a good husband and father, through insanity occasioned by the terrors of the world war at the battle's front at Verdun. He is in confinement and there is no hope of recovery. We lived in another German home for two months, that of a fine family. Again, the head of the family was absent. He was a major in the Kaiser's army and when he fled to Holland, this man could not well remain in Berlin. His wife's brother, who was in the war, is dying of T.B., brought on, his doctors say, by his being "gassed."

We met a dear woman in the Berlin Center whose husband was killed in the Palace-Court during the second revolution in 1920; another tragedy.

To travel in Europe means that one can scarcely escape coming into contact with the sad aftermath of war. Oh, for the time when men shall learn war no more.

EMMA F. COFFIN.

% Friends House, Euston Road,
London, N. W. 1, England.

DURING CHRISTMAS WEEK IN RAM ALLAH

Sunday morning, a week before Christmas—but who minds the Christmas spirit being here so early? Certainly not the children who are filling Swift Hall at the Friends Girls School to overflowing. When they have finished gazing at the wonderful Christmas tree and the gaily decorated hall, they can catch glimpses of strange beings passing up and down outside the doors and wait excitedly for what is going to happen next. The children are the members of the two Sunday Schools which have been started in the village; there are already 200 of them, and it would have been difficult to find teachers for so many if the older boys and girls had not helped.

Suddenly the curtains are closed. Still

greater thrills! What is happening behind? Very soon, however, curiosity is satisfied. A group of tiny children, in the beautiful dress of the country present the Christmas story in Arabic. They seem to realize something of the greatness of this story, for they go through it with solemnity, and no word is foregotten.

Then Miss Wadia Mitri, the founder of these two Sunday Schools, gives them a summary of the next play in Arabic. It is "The Way," a Christmas pageant of peace, which is acted by the boys and girls of the boarding schools. The prophets foretell the coming of Christ, then the wise men and the shepherds visit the manger, and lastly the nations of the earth come and do homage to the Babe. And many times the music of the choir fills in the background and keeps present the note of joy. The picture that the children carry with them is that of the nations gathered around the cradle of Bethlehem.

Friday morning, two days before Christmas. There is great excitement in the air as the boys and girls gather at the Meetinghouse for the Christmas service, for this is the last day of school. On one side of the Meetinghouse sit the boys, on the other the girls, between them the members of the Meeting, and others who worship often with them. At the back are some who are greater strangers there; kings, shepherds, prophets, and members of the nations of the world, all to take part presently in the Christmas play. The music of this begins, and softly, sometimes in English, sometimes in Arabic, we are called to remember the Christ child and His message of love and peace to the earth. As the kings finish their obeisance to the Babe, other gifts are offered by the boys, the girls and the older Friends and the joy of Christmas is sent out to other poorer homes.

"MRS. RUGGLES" VISITS BOYS SCHOOL

Evening comes and the atmosphere of work and study has departed from the Boys' School. After supper the 120 gather in the parlor, and, squatting on rugs on the floor, prepare to enjoy Christmas. Carlos come first, then a recitation of "The Birds' Christmas Carol" by Eva Rae Marshall. This, naturally, appealed more to the older boys whose better knowledge of English helped them to enjoy the jokes. In one case the reciter's eloquence had an unexpected effect. Fixing her eyes on her imaginary family in the audience, "Mrs. Ruggles" training them in manners, told them to "take off their hats." One youth, taking this as a personal admonition, swept off his tarbush with a look of conscious guilt.

As Mrs. Ruggles and her family go to bed, sound of bells is heard in the distance, and in bursts Santa Claus, jolly and rosy and red, with a bag full of good things. With many helpers he distributes the presents. Every boy and every teacher gives a present to one other, whose name he has drawn. This year there is an extra

thrill. The school presents each boy with a pocket diary with the dates of the school terms printed in it, the school song and graces, bound in the school colors. The room is more beautifully decorated than ever before, with a fine tree, garlands, lights and bells which have been sent by friends in America. Three cheers for Dr. Totah, "Marha, Marha, Marha," and each boy, worker and teacher goes away with a bag of nuts and an orange.

On Sunday after Meeting, the whole Mission and some visitors to Palestine meet for Christmas dinner at the Girls School. The long table, gay with red trimmings and a tiny Santa Claus made by the Mission artist, for every one of the guests, the Christmas tree and the happiness of the atmosphere made one feel again that the Mission is one big family.

PHYLIS M. SUTTON.

LOS ANGELES FRIENDS

January 15 completed four years of service at the First Friends Church for the pastor, David E. Henley, and the services of the day were arranged with some of the achievements in mind. The theme was The Church and Youth. At the morning meeting Katherine Walborn, a high school girl, gave her oration, "The Cost of the War," which won the city contest in the recent Peace campaign of the World Friendship Club. The pastor spoke to the forty young people present urging that they respond to the call of Christ and help in the making of a new world.

In the evening Dr. Louis T. Jones spoke forcefully on the quest of the Greeks, "We would see Jesus." Students of Whittier and Los Angeles furnished a beautiful musical program. The Christian Endeavor societies united for the evening and were led by a deputation team from Whittier College Y. W. C. A.

The following evening a unique Peace Dinner was enjoyed. The Fellowship of Reconciliation, the Women's International League for Peace and the National Association for the Advancement of Colored People were invited by the Friendly Club of the First Friends Church to a dinner with Kirby Page as the speaker. The Church Federation voted to cooperate and the banquet hall in the new Chamber of Commerce building was secured to accommodate the 300 guests. Kirby Page gave a masterly address on "Is the United States Imperialistic?" Thirty-five Friends from surrounding meetings associated with the American Friends Service Committee were present. The pastor who is chairman of the California A. F. S. C. and chairman of the Church Federation Peace Committee had charge of the arrangements and presided at the dinner in which many prominent church leaders participated. At the close, a telegram was sent to President Coolidge (then in Havana) urging that activities in Nicaragua cease until the close of the Pan-American Conference.



How Many Bricks Will You Provide?

Oak Grove needs your help in building this home for her girls. The foundation was completed and paid for last fall. One generous woman, anxious to protect young lives, has donated the extra cost of the best fire-proof construction, and believing that the beauty of a building has a powerful influence on those within its halls, she has also given all the extra cost for its stately architecture. A hundred thousand dollars has been secured in Maine. You are earnestly solicited to help complete the fund.

If friends will now provide all the bricks for the walls, the dormitory is assured and other funds now available will cover the equipment and furnishing. Ten cents will purchase and place each brick. About 500,000 bricks are necessary. A hundred dollars will provide 1,000 bricks. A thousand dollars will provide bricks for the wall of one room. Those who can, must give generously, but every dime brings the goal nearer and your gift will help, however modest.

Oak Grove is the first Friends' boarding school in our country to devote itself wholly to the needs of our girls. Every Friend is interested in the education of these future teachers, mothers, nurses, missionaries and leaders. It is our goal to have this building represent the voluntary contributions of Friends in every Meeting, but repeated appeals are expensive. Pledges are needed immediately but remittances may be made as convenient during the next eight months.

The dormitory is urgently needed. The only present accommodation is a frame building erected in 1880 which is no longer safe or adequate. The new dormitory will accommodate about ninety besides containing a school infirmary and a dining hall large enough for our Yearly Meeting. Construction must go forward early in March in order to have the dormitory ready for the fall term. Please send "your bricks" to-day.

Brief History of Oak Grove

Oak Grove was established in 1857 by five Friends who were concerned for the education of children in this vicinity. The reputation of the school soon drew students from a distance. Although always handicapped by inadequate resources, Oak Grove was blessed with devoted teachers of rare ability, who here nurtured such students as the late Albert K. Smiley, of Lake Mohonk; the late Richard M. Jones of William Penn Charter School; the late George L. Jones of Westtown; Rufus M. Jones of Haverford; Herbert Goddard, psychologist and author, of California; William J. Sayers of Indiana; Khalil Totah of Ram Allah Boys' School, Palestine; Amy Morris Homans, Professor Emeritus at Wellesley College; Eleanora S. Woodman of Winthrop, Maine; Mabel Page of Los Angeles; Alice W. Jones of Ram Allah Girls' School, and a long line of noble teachers, home-makers, ministers, doctors and others who have been inspired at Oak Grove to go forth and serve humanity.

When Oak Grove was founded, there were few preparatory schools in this vicinity. The modern facilities for transportation widened Oak Grove's field of service, but the rapid increase in public high schools seemed to call for a specialized type of school. A careful survey was made in 1924 to determine how the school could best serve the present. There was no boarding school in this great state devoted wholly to the needs of girls and specializing in preparation for college. There was not yet one of this type in America under the control of Friends, although George Fox had ordered the establishment of a school at Shacklewell in 1668 "for instructing young lassies and maidens in whatsoever things were useful and civil in creation." Oak Grove was reorganized as a school wholly for girls in 1925. The new policy has met with approval

and success. Parents in rural districts whose young daughters must go away to school after the eighth grade are glad to find a school where protective care and Christian training are combined with high scholastic standards. These influences, the Friendly atmosphere and reasonable expense have drawn students since 1925, not only from all parts of Maine and from other New England states, but from as far as Pennsylvania, Missouri and Michigan. The thirteen graduates of last year are now in nine different institutions of higher learning, including Earlham, Ursinus, University of Wisconsin and Mount Holyoke.

The location of the school is unsurpassed for health and beauty. In the midst of one hundred and fifty acres, it crowns a hilltop where giant oaks and tall pines shelter it on the north, while the picturesque Kennebec Valley stretches away in front.

The ideals and habits which the girls in our preparatory schools form today will determine their own future and will influence countless others. Friends who are especially interested in young womanhood and the aims of Oak Grove are respectfully urged to make a generous contribution toward the completion of the new dormitory that is so needed.

The present heads are Robert E. and Eva Pratt Owen, who have served devotedly since 1918. Oak Grove is affiliated with New England Yearly Meeting and is an important outpost of Quakerism. The architect is Walter F. Price (member of Arch Street Meeting), 119 S. Fourth Street, Philadelphia, and information regarding the building may be secured from him.

Checks should be made payable to Arthur Jones, Treasurer Building Committee, Oak Grove, Vassalboro, Maine.

QUAKERDOM · AT · LARGE

O. Herschel Folger, pastor of Friends Church, Wilmington, Ohio, addressed the men's Bible Class of Urbana Methodist Church at their regular meeting and social, January 20. He has been much in demand as a speaker by clubs, men's organizations, churches and public meetings in Central and Southwestern Ohio.

On account of a recent fire at Ocean City, N. J., it has been decided to hold the next Friends General Conference at Cape May, N. J., July 5-12, 1928. A very cordial invitation is being extended to all interested persons to be present. The theme of the conference, as announced, is to be The Place of Religion in Life.

A reception for the Japanese Dolls being sent from Japan will be given at the Friends School in Germantown, Pa., on the evening of May 24, the overflow of people attending to be cared for in the meeting-house. There will be nine Japanese dolls with their furniture and paraphernalia, and a Japanese child will present one of the dolls to an American child with ceremony. Several Japanese people will be present and some very interesting Japanese articles will be on display.

William W. Cadbury, from Lingnan University, Canton, China, recently addressed a group of Friends in Haverford meetinghouse, telling of his own personal experiences in medical work among the natives on the island where he lives, of the treatment of leprosy and hookworm, of cases of insanity and of cholera with which he has had to deal. He hopes to return to China early in the summer, going quite soon to London for a term of study in tropical medicine. With him is a little son of General Lei Fuk Lam who is being brought up in his family that he may have a Christian training. He bears the name James Cadbury Lei.

Developments are coming thick and fast following the recent organization of the over-for-President Club at Newberg, Oregon, notice of which we have already given. Both the Portland *Oregonian* and the Newberg *Graphic* announce that Newberg republicans and members of the club have brought out President Levi T. Pennington of Pacific College as a candidate for delegate at large to the Republican National Convention to be held next June. As already announced, President Pennington is President of the Newberg Hoover Club. In a leading editorial the *Graphic* strongly urges the claims of our Friend, pointing out the peculiar fitness in having as delegate at large a resident of Hoover's old home town and president of the institution in which was

laid the groundwork of his education. In addition, the intrinsic worth and fitness of President Pennington for the honor and responsibility are dwelt upon persuasively.

In order to meet the desires of those who would like to do more than merely visit the lands made sacred by Biblical history, "Pathfinder Tours" has arranged for the Summer Vacation period of travel and study under the personal leadership of Dr. Absalom and Florabel Patterson Rosenberger, of Whittier, California, who have outstanding ability and experience in the field of education. The plan is to spend forty-two days in Egypt, Palestine, Syria and Greece, studying the history, the literature, the archaeology, the customs and manners of these countries as aids to Biblical interpretation and appreciation. Some years of residence in Palestine revealed to them the value of the old-fashioned methods of travel which gave time for impressions to mature. Ever since the World War they have desired to invite a limited number of friends and acquaintances to join them in a Vacation Bible School in Palestine, devoting the summer to better preparation for efficient service in the various activities. Dr. William E. Berry, for some years professor of Greek in Penn College and a thorough classical scholar, will accompany the party and is included in the corps of instructors. The party will leave New York on June 23 and return to Montreal on September 2. The purpose is not to carry wealthy tourists but Bible School teachers, ministers and directors of Religious Education. Those interested in the plan who desire further information may address Dr. A. Rosenberger, 205 S. Washington Avenue, Whittier, California.

Dr. Henry G. Williams will remain President of Wilmington College for a two year term which begins September 1, as announced by Francis Farquhar, chairman of the Board of Trustees. Last June, he accepted the supervision of the summer term following the resignation of the former president, J. Edwin Jay. Early in July he was prevailed upon to become

acting president accepting appointment for one year. He is one of Wilmington and Clinton County's best known citizens and a prominent educator of the State. He had come to Wilmington expecting to partially retire from active duty in academic circles but responded to the appeal of the trustees. He is the first president of Wilmington College who is not a Friend and his reelection is a fitting compliment to his achievements during four notable programs which are outstanding in the history of the institution. The enrollment was increased ten per cent, greater friendly relations prevailed with other institutions of higher learning, both within and without the State, and greater recognition has been secured from the state department of education and particularly from Ohio State University which now admits both undergraduates and graduates with full credit for their work. Dr. Williams has been superintendent of schools in Bellaire, Marietta and other cities of Ohio, and gained state-wide prominence when he became Dean of Teachers College, Ohio University, at Athens, founding the first State Normal College in Ohio. He remained in this position twelve years, resigning to become superintendent of all normal schools and departments of education in the State.

NEWS OF OUR MEETINGS

Ola S. Oatley of Fairmount, Ind., as singing evangelist, assisted Albert L. Copeland at Paoli, Ind., in a two weeks' meeting beginning Jan. 8th. The meetings were spiritually helpful with some conversions and definite steps in consecration. Ola S. Oatley's work and ministry in song were well received and appreciated.

Sand Creek Quarterly Meeting was held at Sand Creek Friends Church near Azalia, Indiana, January 21-22. Richard R. Newby, Superintendent of Western Yearly Meeting, gave a report of the Five Years Meeting on Saturday morning. During the Sunday-school hour Belva H. Newsom gave a very interesting account of her trip to Egypt, and at the meeting for worship Richard Newby gave an inspiring sermon from the words, "Of whom the whole family in heaven and earth is named." On Sunday evening, he preached at the Azalia church.

Allens Neck Bible School, Dartmouth, Mass., held its annual meeting on the evening of January 6. A supper to which seventy-five sat down, preceded the business session. The secretary reported a fine year's work which included a Daily Vacation Bible School, instruction in Missions and Temperance, a birthday bank

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for Mexico, observance of the religious festivals and Children's Day and donations sent to many mission fields and several local charities. The primary department has grown so large that it has been divided into two classes while the library has continued to provide wholesome reading for old and young. The circulation was 1136 and one hundred persons have used the library during the year. After eight years of service, Charles T. Gifford retired as superintendent and C. Howland Gifford was elected in his place. Howland Gifford has had several years of training as assistant superintendent and is well fitted to take the position. He was the only member of the school to have prefect attendance during 1927 although the retiring superintendent missed but one session and that owing to illness. He is also president of the Young Friends Association and active along all lines connected with the meeting. The school is indeed fortunate in having such a young man to take the superintendency. Two other young Friends are stepping into positions of responsibility. Ralph E. Gifford succeeds his father as a member of the Board of Trustees of the parsonage and Emma E. Sherrat has been appointed to fill the place of Hannah G. Sherman who retires because she no longer lives where she can serve in an active capacity.

The membership of Mooresville Indiana, meeting, have much cause for thankfulness, for the continued Spirit of revival which they have been enjoying throughout the fall and winter months. Although no special services have been held, yet under the forceful and evangelistic ministry of the pastor Gertrude M. Reinier, the auditorium is well filled with earnest listeners, morning and evening, Sunday after Sunday. Activity is shown in all lines of the church work.

John Compton who is serving as pastor in West Union Meeting near Monrovia, Indiana, recently assisted the pastor Orville Cox in a two-week's meeting at Lynn Church, near Russiaville Indiana, in which the membership was revived and some souls definitely blessed. It is expected that Orville Cox will assist John Compton in pre-Easter services at his meeting.

Carey Barker whose ministry and tireless energy have been greatly used of the

Lord, in organizing and building up the new work at Newport Indiana, is now engaged in evangelistic meetings at Hazelwood Indiana, where he formerly served as pastor and where Earnest Kivetts now holds that position.

The membership of Bethel meeting near Mooresville Indiana, has recently experienced a quickening of life and earnestness for the master's service, brought about by special evangelistic services under the leadership of the pastor Mary A. Fox assisted by her sister Martilia Cox of Long Beach, Calif. Although there was much and serious illness among the membership, yet a goodly number were in attendance much of the time, and were glad to witness to great blessing received from the faithful ministry of the Word of God.

Although it is now the dead of winter in New England, Silsbee Street Friends of Lynn, Mass. enjoyed a "Tropical Night" entertainment on January seventeenth. The young people of the church served 112 to a chicken dinner in a room suitably decorated for the occasion. Following the dinner hour, Harold J. Chance, minister of Silsbee Street Meeting, gave an illustrated lecture on "The Philippines and Its Peoples." Wannetta Chance appeared dressed in a characteristic Filipino costume. Then for an hour those present listened to interesting stories of our little known island possessions, and enjoyed the pictures of tropical life, as they were thrown, one after another upon the screen.

The Ministers' Conference of Hesper and Tonganoxie Quarterly Meetings (Kansas) was held, January 17, at the home of Arthur Rush, Lawrence, Kansas. The morning meeting was in charge of Sadie N. Pickett who read part of Psalm 37 and emphasized the thought of God's care over his own. The presence of the Lord was manifest in the season of prayer that followed. Nettie Haworth sang helpfully, "I will hold thy hand." Dinner was served and a social hour was enjoyed by all. The afternoon meeting was in charge of the president, Clinton L. Nellis. Mrs. Charles Moore sang a solo and the subject for discussion, "The Value and Place of Reports" was opened by Arthur D. Rush who gave some very helpful thoughts and others followed. It was felt that the day was well

spent. The next meeting will be held at Tonganoxie in May.

The evangelistic services conducted at Russiaville, Indiana, in Western Yearly Meeting, for three weeks with good success, closed Sunday evening, January 22. The work of the Holy Spirit was manifest in each service and as a result there was a deepening of the spiritual life, many coming forward for conversion, renewal or sanctification. Orley Smith, the evangelist, assisting the pastor, Richard L. Wiles, brought helpful messages under the anointing of the Holy Spirit.

MISSIONARY CONFERENCE

A joint Missionary Conference of Miami and Spring River Quarterly Meetings was held at Lowell, Kans. January 20. Arthur J. Haworth, President of the Missionary Board of Kansas Yearly Meeting, who is also pastor at Miami, Okla., presided during the day. Bertha Stubbs Sumpter, Field Secretary of missionary work in Kansas Yearly Meeting was present and brought a very helpful and inspiring message in the morning on "The Changed Condition of the World; The Changeless Needs of the World." In the afternoon she conducted a question box, which brought out some interesting information regarding our missionaries and the work on the field. She spoke again at night and by the aid of a map showed what a great task was before the church yet in taking the Gospel to the vast territory that has yet scarcely been touched by the message of salvation.

Chas. T. Moore of Lawrence, Kans. who was engaged in Evangelistic work at Fairview, Mo., was present at the opening session and had charge of the devotion and led the conference in definite prayer for our missionaries and especially that the Lord would open the way for the return of those who are in the homeland and are anxiously waiting the way to open for their going back to the field. Oliver J. Kelly, pastor at Fairview read a splendid paper on, "The Missionary's Dependence upon the Home Base." Dorothy Pitman from the Wyandotte Indian Mission spoke on "The Greatest Hindrance to the Missionary Enterprise." Lewis L. Zimmerman, Superintendent of Miami Quarterly Meeting spoke on "Missions and Evangelism." William Garrison, pastor of Spring River followed with a brief discussion on the topics that had been presented.

The evening session was mostly in charge of the young people. Westinghouse Leitzman, of the Wyandotte Mission, had charge of the devotions. Miami young people gave a play, "Aunt Elizabeth's Missionary Tea" which was greatly enjoyed by all. The Lowell young people closed the day's conference with an impressive pageant-tableau, "The Way of The Cross."

This was a day well spent and one which we believe will bring forth fruit. The

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enthusiasm and new interest that was born in the hearts of those who attended, we believe shall be carried back into the various meetings of these Quarterly Meetings until Missions shall have a greater place in the future program of the Church than it has in the past. The efforts of the Yearly Meeting Workers who arranged and called this meeting are much appreciated. A new Woman's Missionary Society is being organized at Lowell, Kans., with splendid interest.

ELIZA W. HIATT

The peaceful ending of a long and useful life gives comfort to those who must say farewell, as the curtain closes and the familiar form of one most dear must henceforth be seen only in memory. The last words linger, especially when they refer to those gone to the realm of the blessed, and hope gives assurance that faith in Christ links the spirit with the realities of the unseen. After nearly eighty-nine years, her step having become feeble and the heart-beat slow, Eliza W. Hiatt of Richmond, Indiana, on January 5, 1928, passed peacefully to her rest in that home prepared for those who love the Lord.

Her parents, James and Sarah Smith, lived in Sheffield, England, and came to Indiana, when she was four years of age, settling in Wayne County near Milton. They were prominent members in the Mill Creek Friends Meeting, her mother being minister of the Gospel. Later they founded the Reformatory for Women at Indianapolis and directed the management of that institution for a time. The Monthly Meeting school and later the Friends Boarding School, now Earlham College, afforded her opportunity for education. She taught public school at Cambridge City and for a few years was governess at the Boarding School in Richmond.

In 1865, she was married to William J. Hiatt, a merchant of Richmond, and they became charter members of South Eighth Street Friends Meeting, established that year. For sixty years she gave her best in the interest of the meeting, having served as an elder, a Bible class teacher, and at the clerk's table for much of that time. The Woman's Missionary Society, Social Service, Quarterly and Yearly Meeting activities, and the W. C. T. U. found in her an ardent worker and her ability to preside and direct was readily recognized by those who shared the responsibility. For a few years she was a member of the board of directors of Earlham College. Her hospitality provided for traveling Friends and on Yearly Meeting occasions her home was filled with guests. Her ability to manage was often remarked upon by her friends, and she was most appreciative of kindnesses shown her. Three sons were born to her, the eldest living but seven years. The second, Edgar F. resides with his family in Florida, and

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LOW PREMIUMS

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James, who lived in Philadelphia, died a few years ago. A surviving sister is Maria Peelle an invalid at Boonton, N. J. Her husband, feeling keenly his loss after long years of close companionship, is being tenderly cared for by one who had lived several years in their home in the days of his activity, and is borne on the wings of faith while awaiting the call to come also up higher.

A QUAKER WEDDING

Supplementary to the recent report which we gave of the event, we are reproducing the following which appeared as an editorial in the Portland, Oregon, Evening Telegram, under the caption of "A Quaker Wedding."

The Salem Capital Journal tells the story of an old-time Quaker wedding repeated in all its simple sincerity, by William Perry Haworth and his wife, Abigail Chawner Haworth, the fine old couple who so plighted their troth in a little Friends church in Indiana 58 years ago.

In accordance with the old Quaker custom, the marriage ceremony required neither magistrate nor parson, but consisted only of the declaration before witnesses, that each took the other as a life companion. This was no companionate marriage, but a companionship marriage, a blessed and happy companionship that has remained unbroken for 58 years.

Children, grandchildren and great-grandchildren have expanded the family circle and extended the influence of these two quietly useful lives.

How refreshing and heartening is this example of a family life founded upon the realities of faith and confidence and an abiding hope. Here is no tinsel of ceremony, no pomp of pageantry, but the restrained, austere expression of an intention to be man and wife.

We confess the feeling that this quaint exchange loses something of beauty and dignity that may well enrich the more formal rites of the marriage sacrament, but it has the great virtue of sincerity. Its pledge, however slightly voiced, was better than many more elaborate vows in that it was kept, and that is the important thing.

That simple little service in Salem, which confirmed again the promise of more than 50 years ago, is a quiet and impressive rebuke to the cheap and shallow "reformers" who would make marriage a holiday plaything to be tossed aside as lightly as the child throws away a broken toy.

JEMIMA D. WHITE

New Garden Monthly Meeting held at Guilford College, N. C., issued the following letter as an expression of appreciation and sympathy. It will be of interest to the friends of Jemima D. White, many of whom will doubtless remember her while she resided near Knightstown, Indiana.

"Our Monthly Meeting desires to express its sense of loss in the removal by death of our beloved friend Jemima D. White, and to extend to all her relatives and friends our sympathy. In a special manner does our love go out to our dear friends Mary E. W. White, whose affectionate care of her mother in her declining years has been a continual benediction in our midst.

"Although Jemima D. White retained her membership in her old home meeting in Indiana for nearly twenty-five years she has been so closely affiliated with us in her kindly sympathetic spirit and in her vigorous interest in the work of New Garden Monthly Meeting that she has seemed one of us. Her long life of more than 93 years was one of usefulness and her devotion to all that is highest and best have been a source of inspiration and encouragement to all with whom she has been associated. With the Psalmist she made the Lord her refuge and with him could say that throughout her life she experienced his loving care. Because she called upon the Lord he did answer her; he was with her in trouble and delivered her; and with long life did he satisfy her and show her his salvation.

"Taken from the Minutes of New Garden Monthly Meeting of the Religious Society of Friends held at Guilford College, N. C., Ninth Month 21, 1927.

L. L. HOBBS, Presiding Clerk.

IDA E. MILLS, Recording Clerk.

INTERNATIONAL SUNDAY SCHOOL LESSON

February 12, 1928

The Growing Kingdom of God. Mark 1:14, 15; 4:1-34.

DAILY READINGS

- M. Jesus Pictures the Kingdom of God. Mark 4:26-34.
T. The Parable of the Sower. Matt. 13:1-9.
W. The Parable of the Tares. Matt. 13:1-9.
T. The Parables of the Mustard Seed and the Leaven. Matt. 13:31-35.
F. Subjects of the Kingdom. Matt. 7:15-27.
S. The Everlasting Kingdom. Psalm 145:1-13.
S. Joshua Emancipates and Saves Israel. Joshua 11:15-23.

Here we have a thrilling study of "The Kingdom of God." This was a fundamental concept of Jesus—the burning core of our Lord's message to men. "Now after that John was cast into prison, Jesus came into Galilee preaching the Gospel of the Kingdom of God, and saying, The time is fulfilled, and the Kingdom of God is at hand: repent ye and believe the Gospel." (Mark 1:14, 15). The bigness and the boldness of Jesus' outlook amazes us.

We must consider much more than the verses printed in the helps. Our lesson includes the parables of the seeds and the soils; the lamp on the stand; the seed growing secretly; and the mustard seed. Other parables which should be studied are found in Matt. 13.

We want to discover as nearly as we can what was this great idea that dominated Jesus. What was it that, after Herod Antipas had shut John up in prison, led Jesus fearlessly to come into the same tyrant's territory and pursue a similar course? It was an exalted vision of a Kingdom to be won, the Kingdom of God.

Jesus came preaching the Gospel of the Kingdom. No doubt he used the word "kingdom" because the Jews were accustomed to it. The restored kingdom of David was ever in their minds. This was their hope of the Messiah. From the apocryphal book of The Assumption of Moses we get the following description of this wide-spread hope current in Jesus' day.

"And the horns of the sun shall be broken and he shall be turned into darkness; and the moon shall not give her light and the circle of the stars shall be disturbed. For the Most High will arise, the Eternal God alone, and He will appear to punish the Gentiles, and He will destroy all their idols. Then thou, O Israel, shalt be happy and thou shalt mount upon the neck and wings of the eagle (Rome), and they shall be ended and God will exalt thee. And thou shalt look from on high and see thy enemies in Gehenna and thou shalt recognize them and rejoice."

Jesus knew that the only permanent way to save Israel from her enemies was not by violence, but by the way of the other cheek and second mile. It was the way of humility, forgiveness and the spiritual conquest of love. Jesus would establish a kingdom, but not political. Its king was God; its citizens, whoever would do the will of God. It is the vision of God's will being done "in earth as it is in heaven." Jesus prayed and worked for that. He taught the disciples to do the same. Some put it into modern terms and call it the "Democracy of God." Royce spoke of it as "the beloved community." It implies a society composed of men and women whose lives are ordered by the will of God.

Parable of the seed and the soils. The central thought is that as soil is to the seed, so is the mind to truth. Jesus had had experience with these different kinds of minds. The truth never gets into some heads at all. It is not even considered. It falls by the way-side. Some others receive it gladly. They agree with the preacher, say it was a fine sermon, reflect that they ought to change their ways; but criticism, or derision, or dif-

ficulty arises and they let truth drop. They had not given it long and deep thought. It soon withered. Still others accept the truth and give great promise perhaps. But their minds are full of other things—cares, riches, pleasures, committees, dinners, programs. The growing truth is lost in the tangle. Last of all *there* are those who hear and cherish truth, meditate on it, love it, live it. These are the makers of the Kingdom. The problem is to get men to give adequate attention to the truth.

Parable of the lamp. Think of verses 21, 22 in connection with verses 10-12. Jesus has quoted from Isaiah 6:10. Was he purposely concealing truth by his parables? No, he says. That would be as absurd as that one would light a lamp and put it under a bushel or a bed. He is clothing truth in these pointed stories and pictures in order that it shall be clearer and more appealing. "The parable preserves (like a husk) what it temporarily conceals in order that later it may come to light." (Burton and Matthews). Verses 24, 25 refer to listening to teaching. We learn by what we already have learned. We must not only take care what we hear, but also take care of what we have heard. "He that hath, to him shall be given more."

Parable of the seed growing secretly. As the soil and the seed are fitted for each other, so is mind and truth. Man has to plant the seed but he doesn't have to make it grow. Jesus is quietly confident that his teaching will in its time show results. It is as if he said, "Sow your seed and then do not lie awake nights worrying about it."

Parable of the mustard seed. The disciples were to expect great things to come from the small. The Kingdom would come through growth and not in a sudden cataclysm. Though doubtless intended to illustrate the progress of the Kingdom in the world, it may apply to growth of truth and grace in an individual life.

Our Father, Thy Kingdom come!

L. W. REYNOLDS.

Lynnville, Iowa.

BIRTHS

MARDIS—To John Chester and Emma Binford Mardis, Collbran, Colorado, December 14, 1927, a daughter, Helen Elizabeth.

DEATHS

JONES—At his home in Northbranch, Kansas, January 10, 1928, William Elwood Jones, son of Lewis and Emaline Jones, in his 65th year. Born in Howard County, Indiana, he moved with his parents to Kansas in 1877 and later married Mary E. Burlington. A birthright member of Friends, he accepted Christ as Saviour in young manhood and lived a devoted, consistent life. He was a director of the Northbranch Academy board and of the Jewell County Holiness Association. His wife and two daughters survive him. Interment in the Northbranch cemetery.

STANLEY—At his home in Plainfield, Indiana, November 1, 1927, Calvin Stanley, son of William and Asenath Hadley Stanley, in his 79th year. Prior to coming to Plainfield where he married Anna J. Mills, he had lived in Iowa, Texas and Oregon. In Newberg, Ore., he had business, political, church and educational interests. His children by a former marriage who survive him are Leolin R. of Portland, Oregon, and Carl E., of Sawtelle, California. Interment at Mill Creek cemetery near Danville, Indiana.

MONEY IN OLD LETTERS

Look in that old trunk up in the garret and send me all the old envelopes up to 1880. Do not remove the stamps from the envelopes. You keep the letters. I will pay highest prices. GEO. H. HAKES, 290 Broadway, New York, N. Y.

The American Friend

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WHITE—At her home in Newberg, Oregon, December 28, 1927, Mary U. White, widow of Richard White and daughter of Jacob and Sarah Underhill, in her 92nd year. Born in Ohio, she was a birthright member of Friends and was one of the first students of Friends Boarding School, Richmond, Indiana, now Earlham College. Hers was a life of loving, active service, and always much interested in the welfare of the church. Her husband preceded her in death twenty-five years ago. Burial was at Friends cemetery, Newberg.

LOCAL MEETING DIRECTORY

CHICAGO, ILLINOIS
4413 Indiana Ave. Take Indiana Surface Car, or South Side Elevated to 43d. Bible School 9:45; Worship 11:00 a. m. Second Sunday each month is Suburban day, with luncheon served at 12:30 and Discussion Group meeting at 2:00. Willard H. Farr, Clerk, 6024 Dakin St. Telephone Kildare 0872. Names and addresses of Friends coming to Chicago should be sent to the above address.

CINCINNATI, OHIO
Cincinnati Friends Meeting is held in the Carson Lodge Room, 218 Ludlow Avenue, Clifton, Cincinnati, Ohio. Bible School, 10:15, and Meeting for Worship, 11 a. m. Ministers, Henry G. and Lane Summerhayes, address, 321 East 33rd Street, Covington, Kentucky. Visitors welcome.

DETROIT, MICHIGAN
Detroit Monthly Meeting of Friends, 2691 Joy Road, near Linwood. Take Fourteenth or Clairmount cars. Bible School 10:00 a. m. Meetings for Worship, 11:00 a. m. and 7:30 p. m. Christian Endeavor, 6:30 p. m. A cordial invitation to all friends everywhere. Pastor, Ira C. Dawes, 2662 Pasadena Ave. Phone Arlington 7532. Church Phone, Euclid 4088.

DENVER, COLORADO
Denver Friends Church, West 41st Ave. and Shoshone St. Take number 28 car to West 41st Ave. and walk one block east. Bible School 9:45 a. m. Meeting for Worship 11:00 a. m. and 7:30 p. m. C. E. 6:30 p. m. Pastor, Charles A. Mott, 2105 West 41st Ave. Home phone Gallup 6070-M. Church phone Gallup 1461. A home church for out-of-town Friends.

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